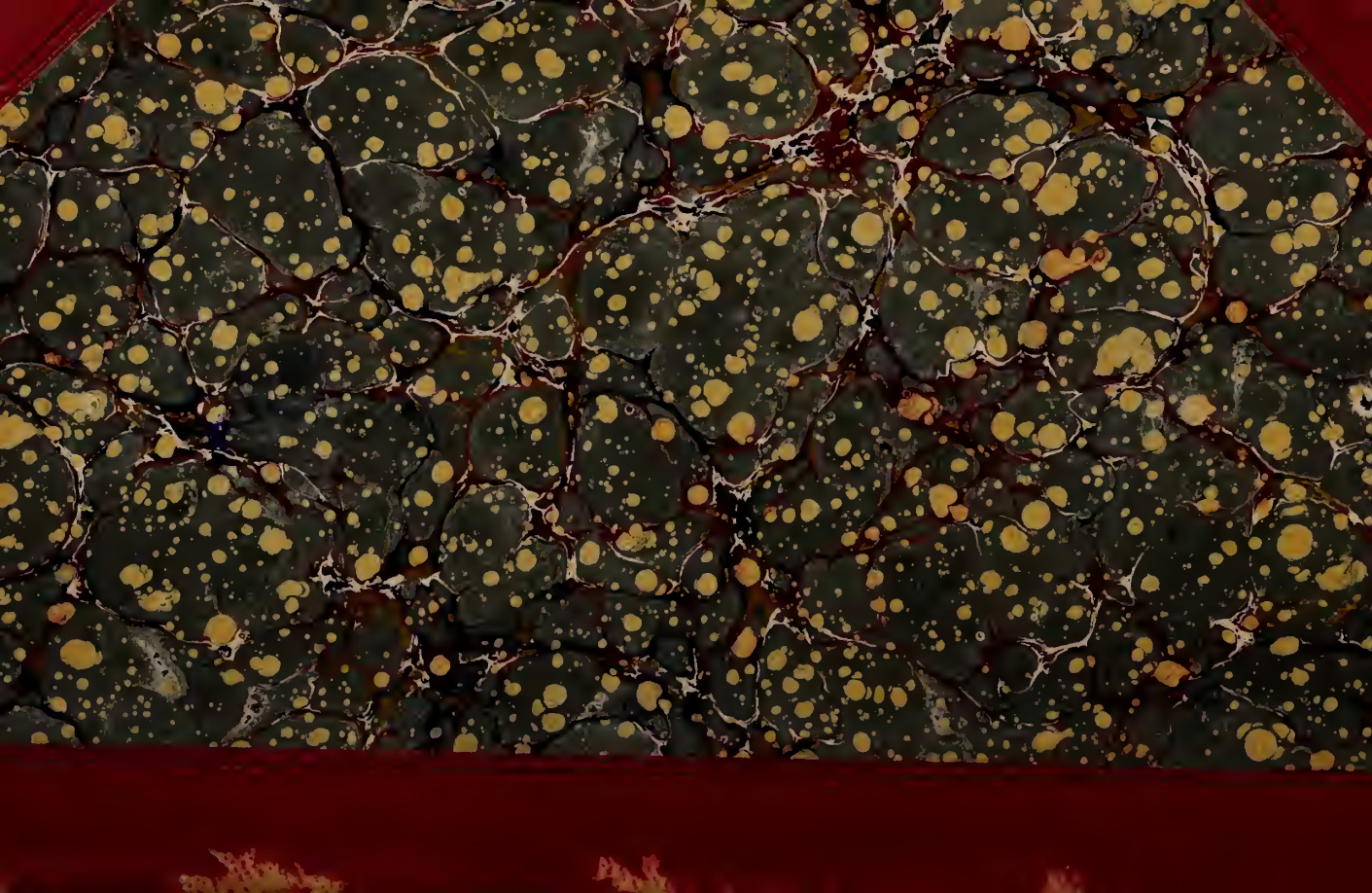

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WOMAN'S WORK

FOR

WOMAN.

VOLUME VII.

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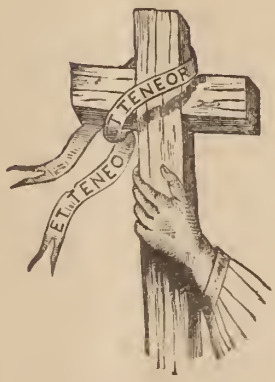

Vol. VII. AUGUST, 1877. No. 6.

Abroad.

INDIA.—Allahabad.

Mrs. Holcomb.

. . . Stella, the Bible-woman who visits with me, continued her visits to the women during my absence, except when on account of the great heat the work was suspended. I was glad to find that in some of the houses the work had gone forward, and where it had not increased, it had not slipped out of my hands. Since my return, I have employed a second Bible-woman, and with her I am much pleased. She is very faithful, and seems to feel a real interest in her work. The women are fond of her, and I have been both surprised and gratified at the progress made by some of the pupils who began to learn to read under her tuition.

During the winter I expected her to begin her work at ten in the morning. For many of the houses an earlier hour was not convenient, as the husbands engaged in offices began their work at that

due season we shall reap, if we faint not. It may be after many days that the glad harvest time shall come, but it will come, for these nations are yet to be the Lord's. I am learning to be more patient and more willing to wait His time. As we read the old, old story, and hear the women from time to time say, "These are true words, we know that they are true," we take courage, for we believe that this truth shall yet set many of them free.

We are accustomed to think of the reaper as the one to whom all honor is due, but I feel more and more deeply that seed-sowing is a most precious privilege. If the dear laborers at home feel this, they will not grow weary in well-doing, for certainly their labor is not in vain. Much of our work in this land is not pleasant; there is much from which the flesh recoils, but thinking of Him for whom we labor, we can go cheerfully on.

INDIA.—Dehra.

MISS CRAIG.

. . . LAJWANTI was married on the 12th of January, and went away to her new home in a Christian village, some distance from here. She married a Christian young man of good character and rather pleasing appearance. He has not much education himself, but he wanted a wife who could read and write, and who would be able to teach Hindi to the children in the village where he lives; above all, he wanted a sweet-tempered wife. Fortunately we could recommend Lajwanti as being good-tempered, and as she is quite good-looking and reads Hindi very well, though she does not know much English, the match was made up at once, both parties being at once pleased with each other, and they agreed to take each other "for better or for worse."

We have heard from her several times since, and she seems quite happy. In the latter part of January I met the missionary who had sent the young man to us for a wife, and he thanked us very warmly for securing him such a good one. He said that the neat, genteel appearance of the girl, and her pleasant, modest manners and sensible behavior in the new scenes upon which she had so

suddenly entered, reflected great credit upon the school from which she came, though she had been only two years in the Dehra school. I hope you will continue to pray for her, that she may not only be useful in her own home, but that she may be a blessing to the people in the village where she lives.

WESTERN INDIA.—Panalla.

MRS. GRAHAM.

. . . My school reassembled the 1st of October, and has been continued without interruption, excepting one week while we were absent attending the annual mission meeting at Kolapoor. The day on which I left home I did not dismiss the school until every one else had gone, and I was ready to start. The whole school followed me half-way through town, and some of them went with me below the fort. This I thought the best advertisement I could have for gathering more girls into the school.

The morning after we returned from mission meeting, as we sat down to breakfast, I said to a servant, "Have the school-girls called!" Just two hours after, at nine o'clock, the monitress and each little girl was in her place, as though there had been no interruption. I have now twenty-five nice little girls, one of them from the Government School for Girls in the Queen's palace at Kolapoor. She said that Miss Moysy remembered my school. It was somewhat unexpected, as, I am sorry to say, many of the English ladies and gentlemen in India show very little interest in mission work. I have had a native teacher since the reopening of my school, which I find a great help, although I am still in the school all the time it is in session.

You may think that as soon as we are able to speak the language we need not study any more, but this is not the case. We must not cease studying for years to come, if ever, while we stay in India.

I am very anxious to have the children read as soon as possible. The little girls themselves seem very much interested in learning to read. During recess, I hear them repeating to each other what they have been taught in school. Another very encouraging fea-

ture is, that they all come so regularly. This surprises me, when I think that the parents have no interest in the education of their daughters, and that there are many feasts which cause the children to be kept at home. When two or three of them get their bright red and white quilts done and carried home, I think more will be induced to come.

When Mr. Seiler was on his way to mission meeting, he stopped with us and preached on Sabbath for Mr. Graham. When the school-girls saw there was a new "sahib," two of the largest ran home, fearing he had come to "defile" them; that is the meaning of the term these people use when speaking of one who has been baptized and received into the Church. These two tried (but in vain) to induce others to go with them.

INDIA.—Lahore.

MISS THIEDE.

. . . THE most interesting zenana I visited at Mean Meer was the family of a munshee. The husband seemed more eager to have as much light on the reading of the Bible as his wife about her work. I tried to make them both cling to Jesus and be sure of salvation. The last time I sat for two hours with the dear little woman, and began the first pair of slippers for her. Though she was very ill, she sat up to learn it and read her lesson in Hindi nicely to me; the most of the time I was talking to her of the dear Lord Jesus, and how He is able and willing to save, and how they should pray to Him. Both listened with all their heart, especially the woman. It seemed to be medicine for her soul. I shall never forget the dear pale face and the soft eyes. I feared then, but did not know, I was speaking to her for the last time. Last Saturday I was not well at all, and the little Emily had fever too, so I was not allowed to go. I sent Neapli, whom I have taught carpet-work, so as to have a help from him. He told me that the munshee's wife died on Wednesday. How careful we should be to give every time the bread of life, and point everybody to Jesus, the only Saviour! I hope very much that this dear woman loved the Lord Jesus and believed in Him.

For some time we have taught the daughter of a native nobleman of Lahore. She is very clever and makes good progress. Last time her husband waited for me when I came down and said: "I am exceedingly thankful that you teach my wife. I should like to have her well-educated, but please do not teach her anything about your religion. I will not have it." I said, "But that is what we come for, to teach you our religion, for your idols cannot save you, and there is no other Saviour for yourself and your wife than Jesus Christ. Oh, come to Him for salvation! But if you do not wish to hear that, I cannot come, and you must ask somebody else." To-day I got a letter asking me to come, and the husband himself told the *kahar* that we should teach religion, but only a little. So Miss Ogden went to-day, as she was near the house, and was received with great kindness.

CHINESE IN CALIFORNIA.—Los Angeles.

MRS. CONDIT.

THE woman's work in this place has fairly begun, and promises well. When I came here, I had no funds to enter upon work for the women, and could only pray God to show me what to do. I began by visiting, as my strength would admit, from house to house; but how sad my heart was! I found none who cared for me or my message. I missed my devoted Chinese women in the north, and could do so little. God knew my desire and helped me. When in Santa Barbara, during our first southern visit nearly a year ago, we made the acquaintance of Mr. Ould, a wealthy Christian gentleman, and enjoyed his kindness. We supposed that it ended with our visit, but not so; a few months since, I was made very happy and thankful by the receipt of a letter from him containing a draft for fifty dollars, gold, "to begin a work for Chinese women." In this way my prayers were answered.

My husband and I talked and prayed over it, and I believe were directed to the plan we have adopted. We thought best to rent a room in the Chinese quarter, and open it for a chapel for women. This we did, and once a week, on Thursday, it is opened for preach-

ing. From the first we have used nothing to attract them but the simple preaching of the gospel, taking for our encouragement the blessed words, "The entrance of thy word giveth light." I have never had less than eight women and several children present; usually a dozen women attend. Last week two women stopped after service to "hear more about Jesus." Another wanted to know just how Jesus was nailed to the cross. As our adobe walls were barren of any print showing the cross, and she could not comprehend the abstract truth, I was obliged to place *two pins* on my knee in the form of a cross, and with the little group about me, illustrated the great salvation in this simple way. And she understood it, because as I was coming away, she said that she wanted to love Jesus, when He had died for her. Do not forget the woman's chapel service in Los Angeles in your prayer-meeting.

The population of this place is composed largely of Hebrews, Catholics (Spanish), and unbelievers of various kinds. Put into this the heathen element, and you will readily see how one who has a mind to work can find every moment occupied. My work among the Chinese women has been sadly interrupted by the ravages of small-pox. Soon after writing the article published in *Woman's Work* of last October, in which I spoke of the interesting little girl who walked with me in my round of visiting, this girl disappeared. First they told me that she had gone away, then that she had gone to China, then to San Francisco. One day I felt suspicious that they were not speaking the truth, so I decided to go down into the cellar where she lived. I was met by a most forlorn man, who said that she was not there—she had gone away. I turned to go to another house, where I was told that little Ye Kum was lying in her bed in the cellar sick with small-pox.

During this time our chapel was open for the women. One day I found none *very* willing to attend the services. This was unexpected, as they generally seemed pleased to be present. They gave as a reason that one of the women living in the house was sick with they knew not what. I found that she had been ill for two weeks with small-pox. I then closed the chapel services, and had a class in the house of one of the other women. This class was in-

teresting, and I felt that good was being done, when the mother of our brightest little baby was kept away to nurse the child through small-pox. This interruption of work has been trying; but God knows best how to reach the heart, and He can work without my poor, feeble efforts. How much this thought has comforted me here! But their lives and mine are passing so rapidly, that I feel every unimproved opportunity for reaching them.

You will have heard of and truly mourned the death of Mrs. Loy Mong. She was my faithful friend and helper in San Francisco. She was very capable, had good common sense, and was a truly converted woman. To us her death seems a great loss, but somewhere in the divine plan it is a gain.

CHINA.—Ningpo.

MISS HARSHBERGER.

OUR school is in a flourishing condition. We have seventeen scholars, most of them very interesting. I spend two hours every afternoon hearing them recite. Besides geography and arithmetic, the recitations I hear are from the New Testament, or some religious book, such as "Peep of Day," "Line upon Line," &c. We close with a little exercise in singing, which the girls enjoy very much. It is surprising how quickly they learn a tune. A few days ago I wrote a tune on the blackboard, and sang the notes with them about a dozen times. The next day they sang it so well that I thought they had been taught it before. To test them, I tried the tune to a hymn they all knew, and asked them to sing it, but on this they failed, not being able to get the second line correctly. Mr. Leyenberger translated the hymn, "Revive us again," and sent it in for me to teach the girls. They were delighted with it, and learned it quickly and well.

One of our girls left us shortly after Christmas, and was married in a few days. Poor girl, she had some trouble. Her brothers, who are heathen, threatened to break the bridal chair in which she was to be carried to her intended husband's home. They gave the impression that they were angry because she intended to marry a

Christian, but we afterwards discovered that their anger was more on account of not being properly treated at the time of her betrothal.

Another of our girls is to be married very soon. She is still in the school, and will remain until her marriage. She is a superior girl in most respects, and we hope she will be the means of doing good in her future home. We have received only one new scholar this year. We have had applications, but with some exceptions, the children were too young. Seven of our girls are professing Christians, and are very promising in every way. They have prayer-meetings among themselves; those who are Christians lead the meetings.

We have a day-school in the city, in which we take great pleasure and enjoy the weekly examinations very much. We also have a woman's industrial class every Saturday. Mrs. Lu, one of the "salt of the earth," talks with and reads to them while they sew. This class was organized by Mrs. Morrison, and furnishes a good opportunity for giving the gospel to heathen women. We have sometimes over thirty women present; last week we had twenty, and they were more interested than usual. One woman who was deaf, changed her seat that she might hear what Mrs. Lu said. I was greatly impressed by hearing her repeat after Mrs. Lu, "He that believeth on Him is not condemned." This she did several times, evidently desiring to have the truth impressed on her mind.

For several weeks past there has been a deep interest among our church women. We have been accustomed to hold a prayer-meeting on Sunday afternoons in our recitation-room, and all the women of the church who live on our side the river are invited to attend. During the summer the interest flagged, and by the last of the year only one or two outside the school attended. One of the women made a feast, and invited all her sister church members, Miss Ketchum and myself, also Messrs. Leyenberger and Butler, in order that we might learn the reason of this lack of interest, and urge the women to come to the meeting. We had a talk with them about the meeting—rather Mr. Leyenberger did the talking—sang two or three hymns and had a prayer, then partook of the feast.

This, by the way, was a very nice affair, and I succeeded far beyond my expectation in the use of the chopsticks.

After we had eaten, we left our Chinese sisters to talk the matter over among themselves, and the result of it was that the next Sabbath they were all present, and we had a delightful meeting. But they did not stop here. Last week, the matron of our school, Mrs. Tsiu, and one of her friends, visited eleven families, and after telling them about the gospel, invited them to attend church on the Sabbath and prayer-meeting, if possible. I know it is of the Lord, and fruit must come of it. We do need your prayers for these weak women who are striving to live and work for the Master. We have much to encourage us and make us mindful that it is "not by might nor by power," but by the Spirit of the Lord that great results come. The "still small voice" is the great power.

Two of our women, Lu-teh and Ah-ling, are especially stirred up to work for others. Every Saturday afternoon they go out among their neighbors and tell them of the "Happy Sound" doctrine, and urge them to attend chapel service on Sabbath morning. The result is that since they began this work, we have had a number of strange women at that service, who would not otherwise have been there. After the morning service these strangers, and others who are not believers, are invited by the two women to the school-room, where they instruct them in the way of life, through Christ, the Lord, and ask them to remain to prayer-meeting.

Last Sabbath four strange women were present, who were unusually interested, and listened attentively to the reading and explanation of the word, instead of looking at Miss K. and me, and talking about their strange surroundings.

Ah-ling is very ready in her comments on the Scriptures; most of them are good and aptly put. It has pleased us very much that each woman who is a professing Christian, with one exception, has done her part towards keeping up the interest of the meeting.

One of the first women in whom I was deeply interested, is the wife of a man of strong Christian character, who has lately been chosen elder in the church. At the time of my arrival, this woman

was beginning to have an interest in the Christian religion, and gave as her reason that her husband's life testified to the reality of it. She wanted to learn to read, and attended the meetings occasionally. Mrs. Morrison began to teach her, but left Ningpo about that time. During the summer she united with the church. When I returned here, I noticed that she attended church regularly, and that she used her hymn-book, which led me to suppose that she had learned to read a little, but I was greatly surprised to see her take her place in turn as leader of the meeting, and still more so to hear how well she read. She is an earnest Christian woman.

CHINA.—Che-nan-foo.

MRS. MURRAY

. . . THIS is a large city, and is in a much better condition than any Chinese city I saw on my way here. It is surrounded with a high stone wall, and has large double gates at each side of the city. The streets are rather wide for Chinese streets, and are paved with rough stones. The population is large and the country around is thickly settled. We are living in the centre of the city, in a Chinese house, and are shut in by a high wall. Mr. Crossette is living in the same court-yard with us, also our native helper and family, and our teacher. We are quite comfortable here and very happy.

There is a fine opening for missionary labor in this city, although our mission here is very small yet, and there is no church. We are greatly in need of a chapel as well as comfortably-built houses. Mr. McIlvaine, who first entered this mission field a few years ago, has had many things to encourage him. Some have come out from their heathenism and made a public profession of their faith in Christ, and we hope before long to have a chapel and a church organization. At our last communion a man from some distance from here united with our little band. He had heard something of the doctrine, and had a slight knowledge of the true God. The seed had been sown by some one; I pray that it may bring forth much fruit to the honor and glory of Christ's kingdom.

The work goes on day after day. The seed is sown in faith, and is left in the hands of Him who will not let it perish. We of ourselves are weak and unworthy, but the Lord is strong and mighty. He can do for these people "exceeding abundantly above all we can ask or think." . . . Our mouths are sealed for a few months at least. This is very trying, for we see so much to do, that we are anxious to lend a helping hand. Truly "the harvest is great but the laborers are few." We are making progress in the language, and trust that while we are preparing ourselves with it, the Lord is preparing us in heart and mind for His work.

I have met a number of the women here. They come in to see us ladies, but do not attend any of the public services. A great many come out of curiosity, but some ask questions and seem anxious to learn. There seems to be an abundance of work among the women and children. Mrs. Crossette has a Bible class on Sabbath afternoon with those who come. Sometimes quite a number are here, sometimes only a few. They have very strong prejudices and we cannot expect to remove these all at once. We must wait patiently the Lord's time and way.

CHINA.—Chefoo.

MRS. NEVIUS.

. . . My husband is now staying in the very heart of the famine district, working with all his might in helping those poor people there who are so bravely struggling for life. He has a corps of six or seven good natives with him, and they are working on a well-systematized plan by which they can reach and give assistance to thousands who would otherwise almost certainly die. Of course he could have done nothing without large sums of money, but this money most providentially was provided without his having to seek it. The foreign community in Shanghai has been most generous, and has sent many thousands of dollars to be used here. Scarcely a steamer arrives from the south without bringing something.

For several months past refugees have been flocking into Chefoo, and we missionaries have been relieving them in an irregular

way as best we could, but having them come at all hours of the day with their distress and piteous stories was more than we could bear, so gradually we have adopted a more pleasant plan. This is to have those to whom we give food come together every forenoon. I take them one day and Miss Downing the next. We had, at first, one, two or three hundred, but the number has increased until there are now six or seven hundred a day.

Miss D. makes use of the chapel next her house, which will not hold them all, and the court adjoining. I use my school-room and the school-court. The early comers sit in the house while the later ones pass through to the court, where they sit close together on the ground. At first we gave to children, or more to women having children, but the number was so great, and the confusion such, that we discontinued giving to children at all, and insisted on their being left at home as much as possible. Now we have quiet, orderly assemblies, and such a splendid opportunity for teaching I have never before had in all my missionary life.

I miss my oldest pupil, my good Salah, who was married last autumn. Her help would be invaluable now, but, in her absence, my three girls, Sumay, Deer and Jennie, do pretty well. They have to work very hard indeed. It requires a great deal of strength of body, and especially of voice, to teach such a crowd of women. I wish you could look at the sea of upturned faces, and notice the evidences of real interest and appreciation upon them. You would be encouraged, I am sure, as we are, and feel that sooner or later the good seed we are sowing will spring up and bear fruit.

When the hour comes for distribution of food, I have the door of this inner court shut, and one or two of my women guard it. Another woman stands at the outer school-door and allows ten persons to go out at once. I take my place with Sumay and one or two women, and a man with a long stick at the outer gate, and allow the refugees to pass, one by one, each receiving three corn-cakes or muffins. Just lately I have been giving four to the first hundred. This is in order to induce them to come earlier, so that we may sooner get through. It happens not unfrequently that some native woman of this place, not by any means necessitous,

smuggles herself in among the refugees, but she is usually discovered and sent off in disgrace.

If you hear that I have small-pox or any other frightful disease, you need not be surprised, for I am exposed to such every day. A short time ago, I had been standing for some moments beside a woman with a child covered up in her arms. At last she said: "Suppose you let me have my cakes and go, without waiting for the others, as my child is ill with the small-pox."

Many of the women come from homes where several members of their family are lying ill with typhus fever, and in their dirty wadded garments, one feels that there must be contagion.

I want to ask you now, at this time, to remember especially in your prayers this poor, suffering, famine-stricken people, and in particular those to whom my husband and I are devoting ourselves. Ask that great numbers of them may receive, not only the help we are able to give their bodies, but may learn of Him who is "the Bread which came down from heaven," and can alone satisfy their hungering souls.

SIAM.—Petchaburi.

SAME, A BIBLE READER.

I, Same, beg to send my greetings to you who are my sisters in Christ. I would like to tell you about this country and the people. At first I was a very ignorant, careless person, but Jesus has had mercy on me and led me to trust in Him for salvation. Now my heart loves Him very much, and I beg that He will lead me to follow Him in all things, but I know that I cannot do this of my own strength. It will only be as Jesus gives me strength. For this reason I beg that you will pray for me, and will you not also pray that when I take the word of God and go from house to house to read, the people may hear with gladness, and when they have heard, that they may be willing to receive the mercy of Jesus Christ? The Siamese people have very hard hearts. I beg you will pray to God to have mercy on them, so that they may be saved through Jesus Christ. I believe that these people will yet be saved, but now they worship idols and take them as their refuge.

I believe that God is willing to grant His blessing on this people. At our communion we sometimes have two, and sometimes three, but it is not often we do not have some to join the church. I pray God that you may all have much joy in the Holy Spirit. If your country was not so far away, I would like to speak with you as we do to our teachers, Mr. and Mrs. McFarland. May God bless you all!

EXTRACTS FROM LETTERS.

Miss Chamberlain, San Paulo, Brazil.

Our present day-school numbers upwards of seventy scholars, about twenty of whom are girls. With this and the pastoral work, brother's hands are so full that it would be impossible for him to undertake more. I wish you could step into our school-room and see the happy faces gathered there. Many of the scholars are very bright and interesting. A number of them are beginning to attend the Sabbath-school, and as a special treat to those who are willing to do so, we have them meet here every Thursday evening to practice new hymns. I call this a special treat, because they are exceedingly fond of singing. It has already had the effect of drawing more together on Sabbath. The organ which has recently been presented to us by the Ladies' Missionary Society of Titusville, Pa., proves a great attraction as well as assistance in this and all the church services.

Mrs. True, Tokio, Japan.

. . . We are all jogging on in about the same track. O Ine San has been at home for a week sick, but is better, and will be back soon. O Rin San spent last Sabbath with us. I hope to go out to her home next Saturday to hold a meeting. What temptations and trials these poor girls meet with in their heathen homes! I think we must have *strong* confidence in God's unfailing power, or give up this work. O Ino San is attending a Japanese school on the Sabbath, and is almost never at church. I fear that O Ito San is being greatly tempted. Poor child! I long to take her entirely away from her parents. All of the girls in the school are doing well, I think, but those who are not permitted to attend school are causing us much anxiety.

At Home.

EASY WAYS OF MAKING MISSIONARY MONEY.

Our church at E—— is a small one; there is not a single really rich man or woman is in it, and most of its members are entirely dependent on small salaries or the weekly wages of hard labor. When it was proposed to organize a Woman's Foreign Missionary Society, many said, "It's scarcely worth while; we are too poor to give more than the sums now regularly contributed to the Boards."

As is usually the case, however, when woman's heart is warmly interested in any cause, it was finally decided to try what we could do. But the money! *Money* was what our Lord needed, and how could we make it for Him? Where should we get it for Him? Each one engaged to make a small offering regularly, once a month, but then we wanted besides to find some method of adding to these amounts, and thus helping on our Lord's work, so easy, that *every woman and child* could have a part in the grand whole.

One proposed this—another that. One said: "Carpet everybody wants, carpet everybody tries to get, but very few can or do make it for themselves. Now, let us make a *rag carpet*, and see what it will do for us!" Sensible suggestion! Carpet is always salable, the materials cost but little, everybody has some old clothes or useless pieces, every woman and child can help—*all* can have a share in it.

And so the women and children were *all* invited to make—one "ball"—two "balls"—as many "balls" as they could, and lo, we had, when all were gathered in and weighed, *seventy pounds!* How our honest old weaver surprised and delighted us when he sent them back, transformed into a huge roll of *fifty-two* yards of good and beautiful carpet! With what interest we surveyed that roll of clean, new carpet, and wondered how much money would *roll out of it* into our humble treasury for the dear Lord's work! What it had cost each helper, in time or trouble, was very little,

and when sold, as very soon it was, we had SEVENTEEN DOLLARS clear gain! And now, that first roll of carpet is the mother of at least *four* others—two for ourselves, and one in each of two other societies, smaller and poorer than ours, one of which made by their carpet TWENTY-FIVE DOLLARS!

Perhaps, however, for the information and encouragement of all who would do something, if they only knew what to do, it may be added, that we have not confined our efforts to making rag carpets, but have been very successful in the sale of various small but useful articles of women's and children's clothing, made and contributed as the means and time of one and another permitted. Thus the money in our treasury has been kept constantly increasing, by little sums gathered into it from the labor of loving hearts and willing hands.

Now, surely, the lessons of our rag carpet are these:

1. No church, however small or poor, but can do *something* for Christ's cause, if there be first the willing mind.

2. The work that enlists all, young and old, rich and poor, and gives every one a share, however small, in the privilege of labor for Jesus, is the work to be preferred.

3. No work, however lowly in kind, no self-denial, however humble in form, is to be declined or rejected with contempt, if only "begun, continued and ended" with the sincere desire to honor our Saviour, and have a part in hastening the coming of His kingdom.

E. C. H.

MITE BOXES.

THE Board of Publication has for sale a very neat little mite box, for the use of Mission Bands in connection with the Woman's Foreign Missionary Society. It is so arranged that the account of payments at stated times may be kept on the outside of the box. We recommend these boxes for the use of bands, large and small.

Price three cents each, or $3 per hundred. Address Presbyterian Board of Publication, 1334 Chestnut St., Philadelphia.

LITTLE THINGS.

Have you seen the broad acres of corn,
Bend o'er in the breeze of the morn,
With their weight of bright gold?
Whence came all those billows of wealth,
Those visions of comfort and health?
From a handful—all told!

Have you stood by the swift river's side,
And watched it roll on in its pride,
With its white-winged fleet?
Can you think that 'twas born in that spring,
Half hid by the sweet mountain ling,
That grew round its feet?

Have you sailed to the far-away isles,
Where the sun on the palm branches smiles,
As they laugh at the storm?
Those coral foundations so strong,
That have stood the wave lashings so long,
Were the work of a worm!

Have you heard of a glorious day,
When Satan shall no more have sway,
In this world, sin-defiled?
When the lion and wolf shall grow tame,
And be led with the kid and the lamb,
By the hand of a child?

Have you read of a great ransomed throng,
Who shall stand the bright angels among,
Forever and aye?
Can you hear the faint echo of choirs,
As they sing to their golden-stringed lyres,
In their temple on high?

Would you share in their transport and joy,
Would you join in their rapturous employ?
Then go ye, and bring
Some souls as an offering meet,
To lay at the Throne, by the feet
Of Jesus the King!

And if but one soul you can win,
From its pathway of sorrow and sin,
Then in glorious lays,
You shall sing with the ransomed in heaven,
All honor and blessing be given
To the Ancient of Days!

THE MISSION OF CHILDREN'S WORK.

It was a wise thought to publish in separate form the records of *Children's Work for Children.* This is a day when the literature of childhood has assumed a singular importance. Almost the creation of our own century, it has become an agency of incalculable power. Writers of the highest genius think it no shame to turn aside from graver labor to contribute to the pleasure and profit of the children. Science, history and poetry are carefully shorn of their grandeur and mystery that they may be brought within the grasp of the child's intellect. Volumes without number are continually pouring from the press to supply the insatiable demands of the hosts of little people who constantly crave some new thing. Much there is in all these publications which is beautiful and elevating and true, yet is there an evil mingled with the good which this literature achieves. The constant excitement and desire for novelty, the perpetual recurrence of scenes, ideas and conversations, carefully reduced to the level of the child's own experience and knowledge,—these have a tendency to enervate rather than strengthen the undeveloped mind. There is no need for thought, no effort of recollection; ever-flowing, yet never varying, the stream meanders on, doing little to fertilize, and often forming stagnant pools in the choicest part of the vineyard of the Lord.

In the midst of this enervating literature comes the little book which speaks of Children's Work for Children; like a fair flower it silently bursts into bloom, and the children who ever recognize the beauty and freshness of the flowers, gather it gladly and wear it on their hearts. They do not know that its healthful breath is an antidote against the evil influences which surround them, but they love to hear the simple stories, which they know are true, of the

far-off lands and people for whom they have learned to care, to think, and, highest lesson of all, to pray. There is a deeper service which this book renders to the children; it makes *tangible* their work of faith. Coming to them, month by month, it is a reminder and a pledge that their agency is real. And to children even, more than to men and women, it is hard to have active faith in that which gives no sign.

Mothers, prize this little book! its influence is wider and richer than you know. Not only encourage its entrance into your homes, but lend it the magic of your voice and your sympathetic interest.

We know a little band of children in a far-off western town, who gladly gather round their little secretary when the news goes forth that the *Children's Work* has come, and listen eagerly to the messages on each page from the distant lands which are so real to them already, because their hearts have reached out thitherward. And yet this little book, with its pleasant talk and its interesting pictures, may be either a half-welcomed visitor or a transforming power. With the mothers it rests to make it an invaluable means of training up Christ's little ones in His service. The child's well-directed effort to do some child's act for the Saviour, who died for him, may be the first, but the lasting impulse towards a life of active, intelligent service, such as the joyful calling of God's children. Let not this little missionary to your homes perish in the infancy of its life-giving career, because of your indifference to that blessing which it comes to bring to you in its double mission of love.

THE SECRET OF SUCCESS.

A LIFE of faith cannot be barren, for it is a life emptied of self, into which Christ has come. Where He is the life, He must appear in all the glory of self-denying love. The spirit of Him who "went about doing good," and who is "the same yesterday, to-day and forever," can never rest in self-indulgence. It is not a supposable case. There is inherent contradiction in the terms to say that a soul in whom Christ abides can by any possibility live to itself alone.

Therefore the secret of success in our woman's work in foreign missions, or in our other duties—a secret reaching far back of all outward pressure of any kind—is for each of us individually to yield herself up—time, influence, money, voice, everything—to the use of our Saviour, keeping nothing back. Let us do this in view of our own insufficiency to do anything of ourselves. Let us do it at the beginning of this new year of work for the women of heathen lands. So shall our labor not be in vain when thus in the Lord it is strong in the power of His might; and to Him shall be all the glory! H.

A WORD FROM THE OTHER SIDE.

"WILL you do me the kindness to inform the auxiliaries in your connection who may support a teacher or pupil here, that if they wish for a second letter from us, they must answer the first one received?"

This is a message from a missionary, and the hint given is a much-needed one. When the complaint comes of not hearing from missionary, teacher, or pupil, and in return the question is asked, "Have you written since your last letter came six months or a year ago?" the answer often is, "Well, no, we have not; but we expect them to write oftener than we do." And why? in the name of all that is right and fair? The difference should be the other way. You *should* write two or three letters to their one, but if not that, at least *you should answer every letter promptly.* You are to hold up their hands and cheer their hearts, for, be sure, they have by far the worst of the battle.

A correspondence must have two sides, and if you do not write to your charge on the other side, you cannot expect to hear from her.

MISS LORING, missionary from Syria, has resumed her work among the churches, and those who desire her services in organizing new societies and bands, or reviving old ones, will notify Mrs. A. L. Massey, 1334 Chestnut St., Philadelphia, as early as practicable.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Akron and Orwell, Ohio.
Malta Bend, Mo.
Millersburgh, O.
Murrysville, Pa.

BANDS.

Cleveland, O., North Ch., Willing Workers.
Hollidaysburg, Pa., Busy Bees.

NEW LIFE MEMBERS.

Benedict, Mrs. E. G.
Fisher, Mrs. John W.
Manning, Mrs. H.
Reed, Mrs. C. E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from June 1, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE. — Crestline Aux., ... $29 00

CHESTER.—Brandywine Manor Aux., for Miss'y, Lodiana, . . . 16 50

CHILLICOTHE.—Bloomingburg Aux., for nat. tea., Farrukhabad, ... 22 50

CLEVELAND.—Collamer Aux., $4 30; Chester Aux., $12; Cleveland, 2d Ch. Aux., $84 05, North Ch., Willing Workers, $1 30, South Ch., $9 07, Northfield Aux., $13 25, North Springfield Aux., $15, Cheerful Givers, $7, Solon Aux., $8, Streetsboro' Aux., $4 25, Mrs. Shaw, $1 ($159 22), for Miss'y, Japan; 2d Ch. S. S., for sch'p, Mexico, $100, for sch'p, Mynpurie, $30, Conquerors, for sch'p in Mr. Dodd's school, Hangchow, $50 ($180); Memorial Ch. S. S., for nat. tea., Gherzooz, Syria, $15, . . 354 22

COLUMBUS.—Columbus, 2d Ch. Mrs. Wm. G. Dunn, for Flora Dunn sch'p, Canton, 32 00

DAYTON.—Eaton Aux., $2 75; Springfield, 2d Ch., for two schools, Saharanpur, $50, ... $52 75

ELIZABETH.—Bethlehem Aux. for Syria, $14; Montclair Aux., for teacher for Miss'y, Ningpo, $25; New Providence Aux., for sch'p, Shanghai, $15; Perth Amboy Aux., Mrs. H. Manning, $35, Miss G. P. Frazer, $5 $40), for sch. building, exico, ... 94 00

ERIE.—Cool Spring Aux., . 8 59

GENEVA.—Phelps, Mrs. C. E. Reed, for L. M. and Miss verett's work, Beirût, . 25 00

HOLSTON.—Mt. Bethel Aux., . 3 50

HUNTINGDON.—Hollidaysburg Sem. Bd. (of which $30 for sch'p, Mynpurie), $50; Perryville Aux., for Miss'y, Ningpo, $66; A little boy, dec'd, for leaflets and hymns for Africa, 75 cents, . . 116 75

KITTANNING. — Marion Aux., for Mr. Corbett's work, Chefoo, $40, for sch'p, Africa, $10 ($50); Saltsburg Aux., $55, ... 105 00

LACKAWANNA. — Pittston, Park Band, for 2 sch'ps, Gaboon, $44 41; Towanda

Aux., for pupil under Mrs. True, Japan, *special*, $25, . $69 41

LEHIGH.—Mauch Chunk, S. S., for sch'p, Dehra, . . 60 00

MAHONING.—Poland Aux., for Miss'y, Bogota, . . . 10 00

MORRIS & ORANGE. — Orango 2d Ch. Aux., for Miss'y, Tungchow, $132; Infant Cl,, for child, Tungchow, $20, . 152 00

NEW BRUNSWICK. — Trenton 1st Ch. Aux., for Miss'y, Japan, ... 225 00

NEWTON.—Blair Hall Miss. Bd., for school, Ningpo, . 38 11

NORTH RIVER. — Poughkeepsie Aux., Mrs. M. S. Wood, $40, Mrs. Isaac Brayton, $25, for 2 sch'ps, Gaboon, . 65 00

OTSEGO. — Cooperstown Aux., for school Joon, Syria, . 25 00

PHILADELPHIA.—Arch Street Aux., for zenana visitor, Futtehgurh, $80; Chambers Ch. S. S., $15; West Spruce St. Ch. Inf. Cl., for orphan boy, Saharanpur, $36, . 131 00

PHILADELPHIA CENTRAL. — Immanuel Aux., . . 2 00

PHILADELPHIA NORTH.—Germantown, 1st Ch. Aux., for Miss'y, Japan, . . . 48 75

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st Ch., Earnest Workers, for sch'p, Sidon, $50; Bakerstown Aux., for nat. tea., India, $4; Bellefield Ch., Buds of Promise, for sch'p, Allahabad, $15 80; East Liberty Aux., for Miss'y, Kolapoor, $105 51; Miss. Band, for Miss'y, Kolapoor, $26 37; Buds of Promise, General Fund, $15 16; Lawrenceville Aux., for Miss'y, Futtehgurh, $52 50; Pittsburgh, 1st Ch., Seekers and Helpers, $60; 6th Ch. Aux., for Miss'y, Brazil, $95 50; Sewickley Aux., for Miss'y, Kolapoor, $25, . . . 449 84

REDSTONE. — Connellsville Aux., $10 14; Laurel Hill Aux., $15 55; Mt. Pleasant, Ingleside Bd., for pupil, Bogota, *special*, $50, . . $75 69

ST. CLAIRSVILLE.—York Aux. 2 10

SHENANGO. — Neshannock Aux., $53 45; Westfield Aux., for work under Mrs. M'Farland, Siam, $50, . 103 45

STEUBENVILLE.—Corinth Aux., for Miss'y, California, 18 00

SYRACUSE.—Oswego, 1st Ch. Aux., for two sch'ps, Sidon, $50; Grace Ch. Aux., for orphan, Sidon, *special*, $26, 76 00

UTICA.—Rome, Stryker Bd., for school, Syria, . . 50 00

WASHINGTON. — Cross Creek Aux., for Miss'y, Tabriz, $50; Washington, 1st Ch. Aux., for Miss'y, Tabriz, $60; Harvest Bd., for three sch'ps, Mynpurie, $26 50, . 136 50

MISCELLANEOUS. — Connellsville, Pa., Mrs. James Allen $10; Fredericktown, O., Mrs. Rowley, dec'd, $5; Newtown, Pa., A Friend in Bucks Co., for N. A. Indians, $50; Philadelphia, Anon., per Miss Linnard, $5; Andover, "Our S. S. Class," $2; Woodstock, Conn., A Lady, per Mrs. Hubbard, for sch. building, Mexico, $5; Cranford, N. J., C. $1; Wyoming, Pa., Mrs. John Bennett, for Miss'y, Kolapoor, $5; Springfield, O., Anon., for China, $1; Danville, Ky., Rev. R. W. Landis, for fam. suf., China, $5; Cincinnati, O., Mrs. H. Norton and Miss M. Norton, for fam. suf., China, $2; Paris, Ill., Mrs. A. C. Wallace, for fam. suf., China, $2; Homer, N. Y., Mrs. Louise A. Schermerhorn, $15, Mrs. Anna M. Fisher, $10, to constitute Mrs. John M. Fisher, L. M.; Anon., for fam. suf., China, $1, . 119 00

Total Receipts for June 1877, $2,716 68

$52 acknowledged in the July number from Central Church, Chambersburg, Pa., was intended for the building fund Petchaburi, Siam.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

July 2, 1877.

W. P. B. M.

Northwestern Department.

JAPAN.

Mrs. J. D. Carrothers.

(*Continued from July.*)

I WISH you could have heard Mrs. True tell of Nuye, a little girl about thirteen, whose father refused to let her be baptized, and how all the girls prayed and sympathized with her; how she wrote a letter to her father, and received, after a day of anxious waiting, his reply that she might do as she liked; and of the joy of all the girls when it came. Her face was radiant when she came to tell her teacher. She is the one whose sweet voice I so often listened to in the chorus, which ends, "Jesus loves even me."

We hear only of the prosperity of the school. Little Chiyo, and her sister, Michi, are supported by one of your auxiliaries, I believe. The former is especially interesting; she was my baby, and a dear, obedient little child. The building is pleasant, and in a good location. I am glad to know that some one is to be sent from your society to assist Mrs. True. The aim of the foreign teacher in the schools is to train teachers, and Bible-readers and wives for native Christians. Now this involves a great deal. It is necessary to have the right girls to train. There is something for special prayer in regard to this, that God should send the right ones. This is our prayer: "Dear Lord, Thou knowest the needs of this land, Thou knowest Thy gracious purposes concerning it; send unto these schools those who shall be fitted in after years to go forth to labor among the people We do not know them; Thou knowest; lead them to us; lead us to them."

Dear friends, join with us in this prayer for all the mission schools throughout the world. I fear that when we pray that the

Lord of the harvest would send forth laborers into the great white fields, we think too much of the *foreign* missionaries, and not enough of the *native* workers. Pray that Japanese women may work for Japan; that Chinese women may work for China; that the dull apathetic natures of even some of the southern Asiatics may be touched, and Siam's women work for Siam, and India's women for India. We all know how nobly some of Persia's daughters have toiled. It is necessary that the foreign missionary should be on the field; but, after all, the evangelization of a country depends upon its own people.

I can only touch upon the other two subjects, the work for women in the Church and for the mass of those outside. When a heathen woman enters the strait gate and begins the walk along the narrow way, it is often with trembling, faltering footsteps. To bear the infirmities of the weak, to help, encourage and to teach them to be strong, is part of our work. The meeting of Christians for prayer and study of the Word, visiting their houses, insisting upon regular attendance at church, all belong to this branch of the work. It is discouraging often. We think, perhaps, they might do better, but we have great happiness in it, and it is delightful to watch the tender plants grow strong, and the development of bud, flower and fruit. We feel it a high privilege to have been thus permitted to see the first fruits of Japan unto God.

The last is the dropping of the seed among the masses, the distribution of the printed page, the word spoken to the individual, the meeting for instruction, the work with the Bible-women, the going forth to sow. It seems often like labor spent in vain, like water spilled upon the ground; but we can go forth with our seed and drop it in faith, certain that it *will* be watched over by the Lord to whom it is so precious. It is springtime in Japan. The seed is scattered over all the land. It needs but the breath of the Holy Ghost to quicken it into life. "O Lord," we pray, "Thou knowest just where the seed is lying. Breathe upon it, that it may spring up and bring forth fruit. Watch over that which we have sown, for Thou canst touch the smallest, feeblest seeds, and fair, fertile fields of waving grain shall rise. Thou, Thou alone canst

give the increase. Bless the seed that has been sown and watered, for the sake of Thy dear Son."

To the Woman's Presbyterian Board of Missions of the Northwest, and as I write thus to you, I have in mind our beloved friends at Philadelphia, I send you greetings and a God-speed you in your work, with regrets that I cannot be with you, as you meet to talk of what God has done for you and for those with whom you are working.

Life in missionary lands and work in missionary fields brings us into close sympathy with the great apostle of the Gentiles and with primitive Christianity. When I turn my thoughts to the delegates from the auxiliary societies, I am reminded of Paul's greetings to the saints which were at Colossæ, at Philippi, at Corinth, and at Ephesus. Through the delegates I would send my greetings to the dear sisters in the Lord in Illinois, Indiana, Michigan, Wisconsin, in the States beyond the Mississippi, and to all who are represented at your meeting. I should love to know you face to face, love to meet with you. Will you suffer a few words?

When you have your missionary meetings, do you realize that you are engaged in the great battle between truth and error, that you are a part of the great army engaged in wresting fair lands from Satan and winning them for our King? When you give your money or use your influence in behalf of any missionary or her work, do you say, "We are supporting her, we are doing this for her," or, "we are working with her?" Have you purpose in your meeting together—purpose in your prayers? I ask these questions earnestly and seriously. To those societies who are supporting missionaries, I use the words merely for convenience. I would say, do everything in your power to bring yourselves into close sympathy with those missionaries. Let them *feel* that you are working with them "hand in hand and heart in heart." I have heard expressions like these: "The society expects so much of her;" "The society was so disappointed at her failure in health;" "I feel that I have to work for the society." Dear friends, I know that none of you would like to hear these things applied to yourselves. Then do not let your missionary think so.

A feeling of painful uncertainty is one of the great trials of missionary life. Changes occur in all mission fields. The pillar of cloud which has rested so long over one place may be lifted, and the missionary must strike tent and journey on. The work which seems so prosperous one year may be a failure, apparently, the next. The wearied physical frame may suddenly break down under the pressure of work and care; but in all these three things remember, you are working *with*, not *for*. Oh, what a difference there is between these two little words!

Try to have your missionary feel acquainted with you. Last winter a package of letters came from an auxiliary to a missionary in Japan. There were letters from the secretary, from an old lady, from an invalid, from little girls, all expressing love and interest in the missionary. Although, as the recipient pleasantly remarked, "They are all determined to have me weeping," so often was the verse "He that goeth forth and weepeth," &c., quoted, I know how much pleasure these messages gave to all of us, and how that missionary's heart was drawn out towards that society. Some of the societies have Bible-women under their care. "We are supporting Bible-readers of whom we never hear." This from one of the auxiliaries. It depends very much upon the missionary who has charge of the work whether you hear from these women or not. You ought to hear, but if you knew as well as I do the difficulties in the way of letter-writing, you would excuse the apparent neglect.

Let me give you something to pray for. It requires often great tact and care and patience to direct these women in their work. They have very much to contend with in their naturally indolent dispositions, their habits of life formed in early youth, and in the opposition they meet with from their own countrymen. Pray that the missionary may be guided, and that strength of purpose, energy of will, power of endurance and perseverance to the end may be given to the Bible-women.

And now a word to those supporting children in the schools. Your reward is sure, though it may be long delayed. It is a slow, patient work that the teacher has. And these little Asiatics, it seems to me, do not give us so much to write or talk about with

their pretty sayings and doings as the children of American homes. They are quiet, patient little things, generally contented to go on in the regular routine of daily school life.

Last fall I spent two months in the southern part of the island Niphon. It was wonderfully beautiful, but never before had I realized so vividly what man, unregenerate man, really is. And never before had I known the force of two texts of Scripture connected always in my mind though separated in the sacred book: "Greater love hath no man than this, that a man lay down his life for his friends;" "But God so commendeth his love towards us, in that while we were yet sinners, Christ died for us." Dear friends, let us see to it once more that our armor is bright, and our hearts strong for the battle. And with one word I will close this letter. You and I can say it, you and I look forward to it. "Thanks be to God which giveth us the victory!"

MEXICO.

Mrs. M. N. Hutchinson.

About six of the eight millions of Mexico's population are Indians. Many of these tribes retain their old idioms, and use the Spanish only as a means of commerce in selling their wares and fruit. In some places, I am told that these tribes receive the Catholic religion only to substitute the image of the Virgin Mary in the place of the old heathen idol, retaining many of their rites, and dance as before accustomed around the changed goddess of their religion. They live in or around what might correspond to our large farms, but are more like the feudal castles of old, as they are walled and prepared for defence at any time, retaining almost always some soldiers within. Those who work, earn from twelve to eighteen cents a day, from which they must clothe and feed their family. When extra expenses come, such as births, baptisms, marriages and deaths, the priests demand dollars for each ceremony. Having no fund laid by, they are obliged to borrow from the owner, thus virtually becoming bondsmen. With this class we are obliged to wait for the owner's permission to work among them.

We are glad to say that in the State in which the massacre of Acapulco occurred, there are several places where owners and people are worshipping with us. We count in this one State alone over thirty small centres which have been mainly the work of the brethren scattered after that fearful night. In Acapulco, worship is conducted in a private manner, the hostility of the governor being such that we deemed it not prudent as yet to attempt any public form. In Mexico City we have two chapels; one, our own, built this year, neat and comfortable, holding about four or five hundred. Scattered in the villages around are many interesting churches, some whose fidelity has been severely tried by repeated attempts to burn their houses and churches, and in many instances they have been called to give up their lives. In all these trials they have not only stood firm, but have been strengthened. From Jalapa and Tampico we hear encouraging news. Vera Cruz has received constant accessions to her membership. In the State prison of Mexico we have had work for two years, and many have found the prison a door from which they escaped, not the punishment justly laid on by men, but the greater burden of their sins against God, and have left that place to carry the tidings of Jesus and His free gift to all their former companions.

We have in Mexico City the nucleus of a theological seminary in a dozen young men who live in our student's home. These, we promise ourselves, will richly repay us in the future. We have one boys' school and one for girls, also two in villages near. The missionary teacher in Mexico City has recently been removed, and the school is now without a head. Cincinnati is the noble city from which we have received the support of our teacher, and we hope she will not be weary in well-doing, but will again send not one, but two, back with me.

A little incident may encourage you in your work. On the Sabbath before the eventful massacre in Acapulco, among the fifty who communed for the first time was a woman of seventy-six years. She was the mother of Don Procopio Diaz's wife, he who barely escaped with life, and who had been destined for the ministry She went with her daughter half way to Mexico City, and months

later to their home in that city. There she lived happily, enjoying intensely the unmolested worship of her God, when the thoughts of her three children, still unconverted, weighed so heavily upon her mind that she determined to go and tell them of Jesus. Strong in faith that God would answer her prayers and give her all her children before her death, she started. Behind her was her one daughter who sympathizes with her in her religious belief, and her dear church whose blessed communion she will never more attend on earth, and all home blessings. Before her were three weeks of hard riding on a mule, always trying, how much more so to this old mother of nearly eighty winters! danger all around, and perhaps cold looks will be her reward at her journey's end; yet as I parted with her, her last words were those of faith and hope: "God will answer my prayers and give me my children. I trust in Him." The dear old lady travelled on, but her health gave way when but half way through her toilsome journey, and she must wait a while before continuing. At last she reached her home, only about two months ago (March), though she started last November or December. We know not the result, but can we doubt that God will reward such faith? Do many at home attain to such a missionary spirit?

One word at closing, a parting word from Mr. Hutchinson, which he gave me to bring to his friends at home. Mexico is disturbed; there is danger; but in battle where the enemy press the hardest, does the general call off his forces, or does he not throw ammunition and men to the front that the battle may be sooner won? Mexico's future lies in the spread of the gospel, and the more money and men sent at once to the front, the sooner the old soldier can come home and rest.

PERSIA.

Miss Mary Jewett.

Tabriz, March 1, 1877.

I have been busy of late making calls. At some of the places we have passed the time very profitably. One afternoon Mr. and Mrs. Ward, Mrs. Van Hook and I went on horseback to the house of

a Mussulman friend where I had been once before. The ladies went in while Mr. W. remained a few moments to see that the horses were properly attended to. We had got seated and were passing the compliments of the day, when, to our surprise, the man of the house conducted Mr. Ward and the Nestorian helper we had with us into the room where the women were. This was a thing I had never seen before, for one of our gentlemen to go into the very room where Mussulman women sat unveiled; they are exceedingly careful not to let a man see their faces. The conversation very naturally soon turned upon religious subjects; the mother-in-law was asking questions and we answering them. I took up my Bible, had commenced reading, when in came a *mullah* (Mohammedan priest). We did not know why he had come, and thought at first that perhaps he was a spy. But he too joined in our conversation, and said he was dissatisfied and ill at ease, that he was seeking after truth. For more than two hours we were intently engaged in conversation while the tea that had been prepared, grew cold and untasted, the sweetmeats were unnoticed until just as we were leaving they were passed as a mere form. How we wished that we might have such opportunities often.

Home Work.

A REVIEW OF WORK IN SOUTH AMERICA.

[ACCORDING to our promise in December, we present more of Mrs. G. Clinton Smith's paper upon South America, read a year ago, this month, before the Woman's Missionary Society of Springfield, Illinois.]

In 1825 evangelistic work had been attempted in but one of the twelve republics of South America, namely, Guiana, though some effort had been made to circulate the Scriptures in other portions. These earlier efforts were made by the Methodists. Outside of Guiana there was but one station and two Bible-men. Missionary

effort in the United States is exceeded by only one other country —Great Britain. These two countries furnish three-fourths of the missionary laborers, and ten-elevenths of the funds raised in all Protestant lands. This is not because the masses are concerned in the salvation of the heathen, that so much more money has been contributed and so many more sent out to sow the seed than in other lands, but because a comparatively few have worked with such persistent, untiring and unselfish devotion. If a few can be the means of accomplishing so much, what might the many not do?

The field which demands the attention and investigation of all missionary societies this month is South America. We read and hear less, consequently know less, about the work there than in any other country. One reason of our knowing so little is, that the workers have been fewer, comparatively, than in other fields. In 1836 there was an English chaplainey established in Buenos Ayres in the Argentine Republic, but the report of efforts made, and the results, seldom reached our country. Then the first Methodist missionary, Dr. Kidder, had but few assistants, and the work was necessarily slowly and quietly, yet surely accomplished.

The first minister of the Presbyterian Church sent to Brazil, Rev. A. G. Simonton, established a mission at Rio Janeiro in August, 1859. One had previously been planted in the Argentine Republic in 1856. In 1860, he received two as reinforcements. The larger part of our missionaries have gone to the field since 1867, so that we have heard more of the work within a few years. Romanism, it is well known, was the great enemy with which the early missionaries had to contend.

The first effort made by the missionaries was to circulate copies of the Bible, which were burned whenever they fell into the hands of the priests or ardent Catholics. Sometimes, however, the priests, by their denunciations, were the means of turning men to Protestantism instead of from it. For instance, a building was obtained by a missionary after much trouble, in which to proclaim the glad tidings. The priests hearing of it, at once warned the people against the man of God, pronouncing him a "ravenous wolf." This so excited the curiosity of the people, that many went to hear

him, some of whom were so touched by the tender story of the cross and plan of salvation that they were converted, and became in time earnest working Christians. Thus we see that even the enemies of a cause may be the means, though unintentionally, of turning persons to it.

Through most trying persecutions the good work progressed, until now the Word has been preached or the Bible circulated in portions of every republic and empire but Bolivia. During the past eleven years, the American Bible Society alone has distributed fifty thousand copies of the Scriptures. The Romish Church has lost ground, and does not exert the influence and power it once wielded. But other adversaries have been creeping in; of late years spiritualism, rationalism and other forms of infidelity have to be met, so that the laborers have as much with which to contend as when Romanism was the chief barrier.

The Baptists are doing a good work in the interior. The Episcopalians have a theological seminary in Brazil, and now the Congregationalists are manifesting interest, and are agitating the question of sending missionaries to Santa Catharina and vicinity. The friendly rivalry has doubtless not retarded the progress of the work. So that the orthodox Christian religion is preached, it matters little by what denomination, though it is natural and proper that one's own should interest one most. The annual report for 1876 states that there are only fifteen Presbyterian ministers in all that vast extent of country, with an area not much less than the whole of North America. There were also three ordained native preachers and two licentiates; thirteen American lady and fourteen native teachers. The Presbyterian Church South has also been doing successful work there and excelled all others in the number of colporteurs sent out.

It is readily seen that a beginning is but made. We hardly realize the extent of country that has to be travelled over by the missionary in his itinerant ministry. Some places can be visited but once or twice a year, the missionaries are so few and the harvest fields so many. It is apparent that no foreign field gives a more urgent call for an increase of laborers. One-third of the

population are whites, the remainder Indians and negroes. The whites are of European descent, and are the ruling race, holding all the offices of state and the Romish Church. Fine schools have long been established by their own efforts and that of Rome, so that the educational system, so far as *books* are concerned, has not been neglected. Some have even attained distinction in the arts and sciences. It is Protestant Bible knowledge that their souls need. The negroes brought first from Africa, were never numerous except in Brazil and Patagonia. In 1855 more than one-half the population of Brazil consisted of slaves. Happily the institution was abolished some years ago in Patagonia. Dom Pedro, Emperor of Brazil, who so recently visited our country, not favoring slavery, liberated his slaves some years since, and as a natural consequence, the system is gradually being undermined throughout the empire. . . . Many of the Indians are quiet, peaceable, industrious citizens.

One encouraging feature of the work lies in the fact that the missions are more self-sustaining than those of any other foreign field. This may be another reason why we know less of the work there. When once the heart is converted among these people, the purse accompanies it. Presbyterian missionaries are stationed mostly in Brazil, Chili and the United States of Colombia.

A WIDOW'S MITE.

Enclosed please find $, the last gift of my aged mother to the Lord. She gave me this, and told me to appropriate it to the "cause of missions" whenever I thought best. As the cause of your society lies very near my heart, I send it to you as a widow's mite. May the Lord bless and increase your funds an hundred fold! E. E. B.

In the multitude of good things afforded us at our Annual Meeting, we did not emphasize, as we might have done, the importance of "our hour of prayer" on Sunday evening from five to six. Let no one forget this concert, and all will feel the blessing at home and far away in the foreign fields.

NEW AUXILIARIES.

Crown Point, Ind., The Gleaners.*
Findlay, O.
Findlay, O., Lilies of the Field.
Onarga, Ill., Pierson Band.*
Plymouth, Ill., Mission Band.
South Toledo. O.
Tiffin, O.
Toledo, O., 3d Church.

* The name of Band was omitted in last number by some mistake.

NEW LIFE MEMBERS.

Mrs. Winslow P. Burhans,
Mrs. J. B. Donnan,
Mrs. D. D. Holdridge,
Mrs. Laura Kinney,
Mrs. Nancy P. McClung
Mrs. Rachel Pierson.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to July 2, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

CHICAGO.—Chicago, 1st Ch., W. M. S., school at Beirût, $23 50; 4th Ch., W. M. S., $59 75; Fullerton Ave. Ch., W. M. S., $35; A Friend for school at Karalan, Persia, $2; Lake Forest W. M. S., $8, Steady Streams, $13 07 ($21 07),	$141 32
CRAWFORDSVILLE. — Thorn town W. M. S.,	9 00
DAYTON. — Oxford, Western Fem. Sem. Miss. Society,	55 49
DES MOINES.—Des Moines W. M. S., sal. Miss Dougherty,	45 00
INDIANAPOLIS.— Indianapolis, 1st Ch., W. M. S., sal. Mrs. Van Hook, $31; 3d Ch., W. M. S., outfit Miss Eldred, $51; 4th Ch., W. M. S., same, $12,	94 00
IOWA CITY. — Davenport W. M. S., sch'p at Gaboon, W. Africa,	12 50
KALAMAZOO.—Constantine W. M. S., sup. Lulli, at Mynpurie, $12 50; Kalamazoo Female Sem. Miss. Society, $15,	$27 50
LANSING.—Mason W. M. S.,	22 00
LIMA.—Lima, sup. sch., Syria,	22 00
ST. PAUL. — Minneapolis, Westminster Ch., Seek and Save Band, $15, Zenana Workers, $15, both sal. Miss Downing,	30 00
SCHUYLER. — Monmouth W. M. S.,	25 00
WATERLOO.—Ackley W. M. S., sal. Miss Pratt,	8 00
WISCONSIN RIVER. — Madison W. M. S., $10, Kilbourn City, Church in Persia, $4 71.	14 71
MISCELLANEOUS.—Holder, Ill., Last gift of a sainted mother, aged 90, $7; Muscogee, Ind. Ter., for Mrs. Perryman, $2; Societies for pub. Report, $9,	18 00
Total for June,	$524 52
Previously acknowledged,	5882 32
Total,	$6406 84

In the April receipts the sum acknowledged from Lewistown, Ill., W. F. M. S., should have been $19 46, instead of $5.

Towanda, Ill., Bloomington Presbytery, $16 25, was omitted in the receipts for May, published in the July number of *Woman's Work*.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, *July* 2, 1877.